

country on a reduced expenditure, there are other ways which the editor can suggest of relieving the finances. Natives of proved ability should be made more use of, and nominated to the high offices now held by Europeans, on salaries say one-third of the present percentage of European judges and magistrates be fixed at twenty-five, the rest being all natives. In the same way the appointments

VERNACULAR NEWSPAPERS
Council should be equally divided between Europeans and natives. The Governor-General may have two assistants—

NORTH-WESTERN PROVINCES,
given to the admission of natives into the commissions of the **ODDH, AND CENTRAL PROVINCES,** and even come up to 4th November, 1876.

tried, and the result will settle the question of the capacity or incapacity of the natives. But simultaneously with the adoption of the proposed **POLITICAL** effect that no Anglo-Indian paper should spread any false reports about a native official, nor unnecessarily pick holes in any of their law proceedings. If the Government think

The *Oudh Akbār* of the 3rd November, referring to the warm discussion of the newspaper press on the question of the amalgamation of the province of Oudh with the North-Western Provinces, says that those who advocate the amalgamation of the two provinces base their arguments on no stronger grounds than economy. But a distinction should always be made between those items of expenditure which can be done away with without any detriment to the public service and those which cannot. The establishment of local governments and administrations in comparatively close vicinity to one another is a source of great ease and convenience to the people; else there is no necessity for having so many local governments and administrations, and only one Governor-General and one Naib or Assistant Governor-General, with their headquarters at some central place in India, would be sufficient to all intents and purposes. This system will effect enormous savings in the public expenditure. If the Government is really in earnest to work the administration of the

country on a reduced expenditure, there are other ways, which the editor can suggest, of relieving the finances. Natives of proved ability should be made more use of, and nominated to the high offices, now held by Europeans, on salaries say one-third less. Let the average percentage of European judges and magistrates be fixed at twenty-five, the rest being all natives. In the same way the appointments of the High Court Judges and the members of the Legislative Council should be equally divided between Europeans and natives. The Governor-General may have two assistants—one European and one native. A wider scope should also be given to the admission of natives into the commissions of the staff corps. Let the natives be commanders, generals, and even commander-in-chief. Let this experiment be once tried, and the result will settle the question of the capacity or incapacity of the natives. But simultaneously with the adoption of the proposed scheme, an order should be passed to the effect that no Anglo-Indian paper should spread any false reports about a native official, nor unnecessarily pick holes in any of their lawful proceedings. If the Government think fit to embrace the proposals of the editor, a double object would be attained. The long standing reproach that the Government does not view its European and native subjects with an eye of equality would be removed, and a reduction of public expenditure secured.

In these days the contemplated appointment of natives to offices usually reserved for members of the conventional civil service is very widely talked about, and has excited a general and deep interest in all quarters, but the editor has very grave doubts about the probability of the scheme being carried out to any appreciable extent. True, the Parliament, the Secretary of State, and the Viceroy are strongly disposed in favour of the natives, but the Anglo-Indians are quite opposed to their advancement. However, if two or three natives are promoted to higher offices, their hope of success is very slender. Their dismissal on the plea of incapacity may be looked upon as a

matter of certainty, because the Anglo-Indian press, together with its correspondents, is very uncompromising in the condemnation of natives. The Government have issued stringent orders urging the severance of all connection of Government officials from the public press, but there are strong reasons to doubt the proper observance of these orders. The few natives who may be raised to higher appointments will have to encounter insurmountable difficulties, and will eventually succumb to them. They will suddenly be called upon to perform duties which are entirely new to them. They will constantly be exposed to the displeasure of the Europeans for every trifling cause, and have all the Anglo-Indian press will lose no opportunity of inciting the Government against them. Thus their ignominious dismissal is certain; and with them the fate of all natives will also be summarily disposed of once for all. An illustration of this may be found in the case of native engine-drivers. One or two unavoidable accidents occurred. Elaborate and exaggerated reports were drawn up to prove the unfittness of natives for the office. The Director of the Railways could not help cancelling his order urging the appointment of natives to these duties. How many accidents are brought about through the carelessness and drunkenness of European engine-drivers! but no inference has ever been drawn therefrom as to their unfittness. The best order, in the opinion of the editor, to test the ability and capacity of the natives, would be that the entire administration of one province should be entrusted into their hands—all the offices from the highest to the lowest, from the Lieutenant-Governorship to the Assistant Commissioner, stop, being filled by natives alone. But all this is nothing but building castles in the air. The Europeans may rest assured that they will continue to enjoy the undisputed monopoly of all high offices in the country acquired with so much difficulty by their ancestors. The editor brings the article to a close with the remark that the absorption of Oudh into the North-Western Provinces will entail great distress upon the people of the former province, loss of money and time in the transaction of public business and in the dispensing of justice.

NATIVE STATES
The **Ranasthali** of the 25th October, in its correspondence columns, comments on the council of regency established at **Panah**. The council consists of **Sindar Deva Singh** as the President, and of **Chaudhri Charnam Khan** and **Muhammad Nader Khan** as members. The writer is not yet in a position to pass any judgment on these gentlemen, as they have never yet held any high offices in the State. The writer notices that **Mr. Lepel Griffin**, after referring to the treaty stipulations of 1860 existing between the three kindred states of **Panah**, **Chind**, and **Nabha**, on one side, and the **English Government** on the other, about the appointment of a council of regency in any of the three states, said that the regents were not appointed to make money or to practice severity upon the people. If they were found guilty of any of these offences, the powers which had been conferred upon them would at once be withdrawn, and **His Honor the Lieutenant-Governor of the Panjab** would feel obliged to recommend to the **Supreme Government** the appointment of a **European officer** for the administration of the state. The writer remarks that one of the conditions embodied in that treaty is that a council of regency for any state would be constituted of trustworthy and able men. Now, the point at issue is whether the gentlemen who have been elected to the council in question were the best men available in the state. The president is wholly illiterate. The **Chaudhri** member never filled any high office. He was several times appointed to look after the domestic servants of the late **Maharaja**, and as many times dismissed for carelessness. Nor can much be said in favour of the other member. Surely the treaty of 1860 may be said to have been strictly acted upon in the election of this council. The threat held out by **Mr. Lepel Griffin** to the council of regency about the appointment of a **European officer**, in the event of their failure to give satisfaction in the discharge of their duties, illustrates the policy of the Government like the tale of the wolf and the lamb. The Government has knowingly and purposely entrusted the administration of the **Panah State** to the hands of an incompetent.

potent council, that it may feel obliged to place the state under
 the management of a European officer. Is there any clause
 in the treaty of 1860, which empowers the Government to
 appoint a European officer for the management of the state?
 Certainly not. On the contrary, the treaty expressly provides
 that if any members misbehave themselves, they should be
 displaced by others nominated in the usual way. Hence it is
 evident that the Government is inclined to commit an act of
 flagrant dishonesty. The Government has pledged itself to
 maintain the rights of the late Maharaja. His family will con-
 tinue to deserve the same honour and consideration at its
 hands as heretofore. The devoted attachment and faithfulness
 of the ancestors of the present Maharaja to the British throne
 render it incumbent on the Government to maintain his
 honour and rights. In the face of these worthy professions
 on the part of the Government, it is a matter of wonder and
 regret that the Government has established an administration
 whose incompetence to guard and protect the rights of the
 helpless minor admits of no doubt. The writer would not
 push the point further on this occasion. He would simply
 ask the question whether the maintenance of rights means
 that if the council of regency fail to carry on the administra-
 tion of the state satisfactorily, a European officer shall be
 nominated for the work. Surely the Government has well
 kept in mind the past good services of the minor's ancestors.
 The complacent indifference of the Maharajas of Jhind and
 Nabha to this important question is inexplicable. If this
 question is not settled now, their silence must be naturally
 construed into assent, and then the Government scheme will
 have succeeded to the lasting injury of the whole family. In
 the opinion of the writer the treaty of 1860 has become null,
 inasmuch as one of its main clauses has been departed from.
 Under these circumstances he cannot help observing that soon
 after the death of Maharaja Mahendra Singh, Mahendra
 Bahadur, the Government paid no attention whatever to his
 descendants. The writer then goes on to say that it is the
 cherished object of the Government to place the Patiala State

under a European officer. The council of regency have already begun to set on a way which assumes to be entirely established. The council of regency, therefore, established at the Government of the Government.

A correspondent of the *Aligarh Institute Gazette* of the 27th October says that no doubt the Rajas of Patiala, Jind, and Nabha are descendants of the same ancestor, and also act in concert when their common interests are at stake; but their policy among themselves is always dictated by jealousy and enmity, and each is anxious to override his brethren. The Commissioner of Ambala and the Punjab Government will be able to corroborate the above statements. Long discussions have been carried on among the states on the most important matters, and family quarrels have constantly raged among them; so that it may be easily imagined by what sort of friendship and attachment they are animated. The officials of these rival states deserve special mention. They have always tried, in proportion to their high offices, intelligence, and zeal to maintain the rights and reputation of their respective masters. Thus the chief of one state has been usually more jealous of the officers of the other state than of their master. Patiala is at present placed in a very difficult position. The late Maharaja Narendra Singh obtained the consent of the Government before his death to his proposal that in the event of his death a council of regency should be appointed with the concurrence of the Rajas of Jind and Nabha. But the interference of these Rajas in the affairs of Patiala has grown to an unpalatable extent; and the members of the council being their creatures not bound by any loyalty to carry out their wishes. The faithful officers of the state maintain a strict silence, looking on non-interference as the best policy in the present circumstances. The present state of affairs will have become permanent by the time the minor comes of age, and his state will virtually fall into the hands of the Rajas of Jind and Nabha. The Maharaja of Jind used to put up at the Mowbray in Patiala, in the time of the late Maharaja of Patiala. Likewise separate buildings

were set apart for the Mahārājā of Nabha. But now, when the Mahārājā of Jhind comes to Patiala, he goes straight into the fort with his retinue, and puts up there in the palace in which the late Mahārājā himself dwelt. In course of time this palace will become the usual place of abode for the Mahārājā of Jhind in Patiala, and the young Mahārājā of Patiala will always have to vacate the palace whenever the Mahārājā of Jhind happens to come to Patiala. This is only one instance of the irregular proceedings of the Mahārājā of Jhind. All that the Mahārājās of Jhind and Nabha had to do was to nominate members for the council of regency, and this being done, every one is at a loss to understand why they pay frequent visits to Patiala and interfere in its affairs. It is manifest that their real intention is to establish their influence in the state, which was once held superior to their own, on a firm basis, and to wreak vengeance on the old and faithful officers of the state, who have ever been vigilant in protecting the rights of their master. This is, indeed, a hard time for the faithful servants of the state. The Government should take measures for the maintenance of rights of the state and the honour of its officers.

The *Mahwa Akhbār* of the 25th October says that Mahārājā Hukkar at first introduced the practice of granting six months' pay in advance to the state officers and servants, after deducting the interest, but now owing to the famine His Highness advances pay to the state servants, from the highest to the lowest, after making a deduction at the rate of ten per cent. His Highness has probably resorted to this makeshift, in order to lessen the increased burden of the state expenditure caused by a certain amount of new admissions into the public service. But this curious order of His Highness will entail much distress upon those whose salaries are small, say twenty-five rupees or less.

The *Ashraf-ul-Akhbār* of the 1st November gives the particulars of a sad accident at Rámpur on the authority of his correspondent, which resulted from the misplaced economy of

The Nawab, eager to follow the example of the Government in matters of fortifications, dispensed with the services of a European who was in charge of his ice-machine, thinking his salary too high—although the European worked the machine at a great profit—and appointed a native in his place. This native, although he has worked for a long time under the European, was in no way fitted to be left in charge of the machine. The result was an explosion which caused the death of three men.

The *Khair Khudat* of the 27th October, in its correspondence columns, publishes an article illustrating the frequency of crime in the Jajpur State. The jagirdar of Bausy murdered two servants of the jagirdar of Kaimla. When the thanadar went to the spot to enquire into the matter, the former opposed him with fire arms. Pūran Singh has been told off with certain forces to settle the dispute.

In a fight between two tribes—Nardas and Bhumas, of Nagas Chaksu and Thana Sanganair—arising out of a boundary dispute, four or five persons were killed and twenty wounded on both sides.

The *Wakia Akhbar* of the 25th October says that Maharaja Thakur Lachman Singh committed suicide.

Some one killed a Śrāmī by poison, and made off with his property valued at four or five thousand rupees.

The murder of one Bardah Singh is also noticed. A woman who has herself been wounded is said to be at the bottom of the affair.

There is a quarrel going on between the people of the Thakur of Chikun and those of the Rao of Manoharpur regarding a piece of land about eleven bighas in area, and both sides are busily engaged in strengthening themselves for

a decisive effort. On the 18th October last a body of troops was ordered out to prevent the outbreak of a disturbance.

A daring theft was committed in the house of one Nasiruddin, one of whose three wives was killed, and one had her hands cut by the thieves. The footsteps of the thieves have been traced to such quarters that no one dares speak a word.

Other similar instances are mentioned.

The frequency of such occurrences has occasioned a panic in the city. The people retire to their houses very early in the evening, and have to watch the whole night. The editor, after commenting on the above communication, trusts that the Maharaja, though naturally lenient, will adopt measures for the repression of crime which has so alarmingly increased, else the Government may feel obliged to interfere.

GENERAL ADMINISTRATION

The *Almora Akhbar* of the 1st November points out the inadvisability of stopping the grant-in-aid hitherto given by the Government to the mission school at Almora. Every district of the North-Western Provinces has a zila school which gives a comparatively high education. The demand for high education has hitherto been supplied at Almora by the mission school, there being no Government zila school. If the Government stops the grant-in-aid, the mission will not be able to maintain the teaching staff at its present strength. In that case it will be necessary for the Government, as a matter of justice, to establish a zila school which will put the Government to a much greater expense than the grant-in-aid assigned to the mission school. The abolition of the Bareilly college will also be a serious blow to the interest of higher education in Kumaon. The Kumaon boys will hardly be able to attend the Mair Central College, because, to say nothing of the distance, the climate of Allahabad will not suit them.

The *Oudh Akhbar* of the 29th October gives vent to expressions of heartfelt sorrow at the departure of Sir William

from India. In him the natives have lost a great patron and friend. He took particular interest in the education of the natives, and remarkably encouraged the improvement of vernacular literature by the offer of rewards for translations and original compositions. His goodness, generosity, and justice are also extolled.

The *Rohilkhand Akhbar* of the 1st November—after dwelling on the advantages of liberty, which is one of the greatest blessings in the world, and the grant of which to the people of India by the English Government has secured their contentment and loyalty, such as was never enjoyed by any rulers before—regrets to say that the extension of this privilege to the followers of certain trades and professions is the cause of considerable distress to the people at large. The native *attars* sell medicines in a very adulterated and impure state: hence their medicines, instead of effecting a cure, do a positive injury to the patient. This is a long standing evil, but no effectual remedy has yet been adopted by the Government. Articles of food, such as *ghee* (butter), flesh, &c., are also sold in a bad and corrupt state in the market, and are, of course, a prolific source of disease. The goldsmiths also occasion great loss to their customers, particularly to the ignorant and simple sort, by palming off composite metals upon them as pure silver or gold. No doubt the law provides punishment for all these offences; but nothing has yet been done to put them down.

The *Oudh Akhbar* of the 3rd November publishes an article communicated by a correspondent, to show the uselessness of passing the *Tahsildarship* examinations. Those candidates who succeed in the examination can, as a rule, reap no benefit by it. All their efforts to secure a *tahsildarship* are of no avail. Strange to say, the *naib tahsildars* themselves, who have virtually to perform almost all the work of their immediate superiors, cannot get promotion even after passing the examinations. They are not even entrusted with the exercise of the powers which they in their position possess in

the Panjab and the Central Provinces. The conferment of these powers on them would greatly lessen the pressure of work on the tahsildars. Another important advantage is that the people could be enabled to have justice administered to them in petty cases even in the absence of the tahsildars. The naib tahsildars themselves would welcome this arrangement. No doubt more work would be thrown upon them without more pay; but their claims to tahsildarships would be firmly established. They should also be exempted from the operation of the rule by which a man, if he does not succeed in obtaining the post of a tahsildar within three years from the date of passing the examination, has to pass the examination again. This rule may hold good in the case of private candidates, who are likely to forget, in the course of that time, what they had once learnt; but the every-day-work of the naib tahsildars keeps their legal reading fresh in their minds.

LOCAL AND MISCELLANEOUS.

A correspondent of the *Khair Khush-i-Alam*, dated 27th October, writing from Delhi complains of an evil practice which is said to be greatly on the increase in the city. The Musalman kings were wise in keeping the low classes in a state of ignorance. Now-a-days low persons apply the knowledge which they are enabled to acquire to a very bad purpose. If any of them happens to have a grudge against a gentleman, and wishes to bring him into difficulties, he just files an anonymous petition in the district court, falsely accusing that gentleman of a crime which has been committed in the city. The district authorities, instead of relegating the petition to that fate of oblivion which it justly deserves, unwisely hand it over to the police to make enquiries into the matter. Two or three days are wasted in making investigations, and the accused is brought to disgrace and harassed, for a time at least, without cause. These false accusers, who thus seek to gratify their feelings of personal enmity, should be traced out and severely punished. The present policy of the district authorities, if persisted in, will greatly encourage this mischievous

among the natives. In former times there was a demand for country produce; and accordingly natives could manufacture all manner of articles of iron and cotton goods, and could make good machines, and so on. But at present only English articles are in demand, and country manufactures are entirely neglected. The natural consequence of this is that native industries have declined. So long as the native chiefs and rulers as well as the people do not make up their minds to consume articles of country produce alone, India will never prosper. Another hindrance to the advancement of natives is their want of union. There were only four *varnas* or castes in old days, but now the number of castes knows no bounds. The people of one caste assert their own superiority and condemn the people of another caste. In this state of mutual jealousy and hostility among the people, the Government is right in not appointing natives of the Upper Provinces to higher offices, because in the exercise of their authority they would be naturally influenced by their caste prejudices. The Bengalis, who planted the seed of union among them, are now reaping its fruits. The writer by prominently bringing to view the Bengalis does not mean to say that the natives should become proselytes to Brahmoism, but that they should give up all their caste prejudices and superstitions and learn to sympathise one with another.

The same paper publishes an article communicated by a *Tirthbasi* (an inhabitant of Allahabad is meant), in which the writer gives the particulars of his dream. He dreams of reaching a house where a few Muhammadans are collected and speaking of the idolatrous Hindus, and overhears their conversation. The speakers condemn the idolators for their cowardice and timidity, and look back with pride upon the days when, under the Muhammadan rulers, especially Nadir Shah and Aurangzeb, the Hindu temples were desecrated, their idols broken, and thousands of the idolators slain. The Muhammadans have yet a consolation in the fact, that although the rule has passed out of their hands, they can still oppress the idolators to

their hearts' content through their brethren of the faith in the service of the Government, as tahsildars, kotwals, or thanadars. There is a brother official who can hinder the celebration of the religious festivals of the Hindus, and harass them in the performance of their religious rites and ceremonies whenever he likes. When he offers his prayers in the masjid, no sort of processions of men of any persuasion can pass by that masjid, though backed by the order of the magistrate himself. The Muhammadans, with the connivance of the Government officers of their own religion, can always manage to disturb the Hindus' bathing fairs, and fully the idolators in the performance of their religious rites. Only recently a brother official could manage to despoil a grand fair of all its attraction and interest, and thus outrage the feelings of the Hindus. The best of it is that such acts, in the time of the Muhammadan rule, brought the Islami administration of justice and the courts of law into disrepute, but now the Musalmans, through their fellow-believers in public offices, practice oppression and tyranny upon the Hindus, and the English Government comes in for the blame. Another Musalman, since his appointment to the sarishtadarship of the district, has been displacing the Hindu clerks of the Court by Muhammadans. All this goes on without the knowledge of the magistrate, who cares only for sport and amusement.

A correspondent of the *Khair Khwah-i-Hindustan*, dated 28th October, complains of the illegal practice of Muhammad Ibrahim, the Tahsildar of Tarantaran, who accepts presents on all festive days throughout the year. On the occasion of the last Devaki festival he received *daks* from all his *amla* and the members of the town, as well as the principal shopkeepers. English officers, indeed, do accept *daks* from their subordinates at Christmas, but at no other time of the year. Surely the tahsildar must have got the permission of the Government to take presents, not only from his subordinates, but from the people also, though the writer is aware of the existence of a Government circular strictly prohibiting the acceptance of all presents whatever by Government servants.

The *Oudh Akhbar* of the 1st November—learning from Anglo-Indian papers of the dismissal of Mr. P. Robinson, the late Government Reporter on the vernacular Press of Upper India and Professor of the Muir Central College, from the public service—remarks that it is quite impossible for one man to discharge the onerous duties of the two offices satisfactorily. The editor avails himself of this opportunity to point out the expediency of making satisfactory arrangements for the reportership. Some time ago the number of native newspapers might have been counted on one's fingers. One man could then compile a weekly report embodying a brief abstract of the native Press. But of late the vernacular Press has immensely developed, and the number of public journals has much increased. One man can never perform the difficult and delicate task of drawing up an epitome of all the important articles. The Government should entrust this work into the hands of an able committee. No European, however able and intelligent he may be, can do justice to the work. He can never understand the peculiar idioms and terms of expressions of the vernacular languages. It is idle to expect that he can translate them properly into English. The Government has not hitherto paid that attention to the office of the reporter which its importance demands; else they would have been convinced by this time of the ability of natives to express sound opinions on any subject, and the natives, on their part, would not have had to complain that the Government does not understand and appreciate what they have got to say. The Government would do well to place the reportership on a more satisfactory footing, or abolish the office altogether, so that some other means of carrying out this work may be devised.

30th
30th
31st
31st
31st
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31st
1st	November
1st

LIST OF PAPERS EXAMINED.

SATURDAY, NOVEMBER 12, 1876.

CONFIDENTIAL

NAME.	DATE.
Oudh Akhbār,	1876.
Khair Khwah-i-Panjāb,	November,
Ashraf-ul-Akhbār,	1st
Khair Khwah-i-Hind,	1st
Mufid-i-Hind,	1st
Safir-i-Bodhānā,	1st
Anjuman-i-Akhbār,	1st
Nār-ul-Absar,	1st
Samayā Vinod	1st
Almora Akhbār	1st
Rohilkhand Akhbār,	1st
Nasir-ul-Akhbār,	1st
Nār-i-Afshan,	2nd
Oudh Akhbār,	3rd

PRIYA DKS,

Offg. Govt. Reporter, Vernacular Press, Upper India.

LIST OF PAPERS EXAMINED.

NAME.	DATE.
Oudh Akbar,	1871
Khair Khuda-i-Farid,	1871
Ashraf-ul-Akbar,	1871
Khair Khuda-i-Hind,	1871
Musafir-i-Hind,	1871
Safir-i-Bahadur,	1871
Anjuman-i-Akbar,	1871
Nur-ul-Akbar,	1871
Zamzam-e-Tinab,	1871
Almanakh Akbar,	1871
Rohitash Akbar,	1871
Nasir-ul-Akbar,	1871
Nur-i-Akbar,	1871
Oudh Akbar,	1871
Social Science Congress Gazette,	1871
PRIYA DAS,	1871
Khair Khuda-i-Farid,	1871
Khair Khuda-i-Alam,	1871
Off. Govt. Reporter, Vernacular Press, Upper India,	1871
Almanakh Akbar,	1871
Ekt-i-Nur,	1871
Musafir-i-Hind,	1871
Fanfan Akbar,	1871
Bahar-i-Hind,	1871
Lettres d'Inde,	1871
Nur-ul-Akbar,	1871
Oudh Akbar (Akbar),	1871
Rohitash Akbar,	1871
Musafir-i-Hind,	1871
Khair Khuda-i-Hindustan,	1871
Anjuman-i-Hind,	1871
Almanakh Akbar,	1871
Ordu Akbar,	1871
Gharib-e-Gazelle,	1871
Oudh Akbar,	1871
Safir-ul-Akbar,	1871
Karnamah,	1871
Ven. Udhra,	1871
Dubaid-i-Sikandar,	1871
Patnala Akbar,	1871
Kazi Vachan Sadhu,	1871
Agra Akbar,	1871
Mumba-ul-Akbar,	1871
Safir-i-Hind,...	1871
Shola-i-Tur,	1871
Rajbar-i-Hind,	1871
Musafir-i-Nur,	1871
Kashi Patrika,	1871
Muhar-i-Durakhtax,	1871
Nasir-ul-Islam	1871